4: Hockings E-5 (1962-1977) 1980
AW50 Badaga AW50

half-a-dozen of the common patterns (1876: 195). These designs, made up of dots, dashes, crescents and circles, were also to be seen on the shoulders of some women, and the forearm and back of the hand were commonly tattooed as well. Although it was obligatory it was never an occasion for ceremony. The technique calls for an older woman, Badaga or otherwise, to etch the pattern on the skin with a thorn from one of two plants, the common Nilgiri barberry or the Bengal currant. Pins and needles are used now. The pigment used is finely powdered charcoal from the bottom of a pot, or else lamp black, mixed with rice gruel (Thurston 1909: 82). Afterwards an oil is put on to the wounds. Rhiem (1900: 504) adds that a silver finger-ring is plunged into a corrosive black liquid and then pressed against tattoo wounds. Shoulder, wrist and hand tattoos may be added later, even after marriage, while a woman is in the menstrual hut. Men are never present for a tattooing.

(*i*) *Milking Initiation*. Nothing ceremonial happens to a boy between his naming and head shaving in infancy, and the initiation into adult work between the ages of seven and nine. This involves his ceremonial milking of a buffalo (Natesa Sastri 1892: 757-58; Francis 1908: 131; Thurston 1909: 87-88; "Miles" 1933: 73).

(*j*) *Lingayat Initiation*. Boys of the several Lingayat clans, including the Woḍeya phratry, undergo a ceremony of investiture of the *linga* at about their 13th year. A *pu:ja* is performed and the boys learn a prayer (Natesa Sastri 1892: 758-60; Thurston 1909: 90-93). Today the ceremony, which is always to be done in an odd-numbered year of a boy's life, occurs even as early as his fifth year.

(*k*) *Puberty Rites*. Menarche is marked by complicated observations, as explained above (3.11); but for a boy's puberty there is no observance whatsoever.

Childhood Maladies

5.23. Whatever may seem to be wrong with an infant it is given no medicines until its fifth month. If necessary before then a medicine may be given to its mother, in the expectation that the child will derive a benefit from it through her milk. This is the case for example if a child is affected by a "bad wind."

In earlier days a thread with 108 knots in it